



ABOUT THE CHARMING CREATION OF ZEBU UN-NISSA BEGIM

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Annotation

This article is devoted to the problems of the source and time, which influenced the formation of personality under the conditions of feudal oppression, reinforced by religious dogmatism. The article also mentions the work of Zebu un -nissa begum, one of the Timurid poets, who was born into an aristocratic family and received an excellent education and upbringing, which prompted him to think and believe in a better future in the most difficult moments of his life.

Keywords: Amir Temur, Timurids, "Muslim revival", passion, prayer, forgiveness, hope.

INTRODUCTION

Worldview, pain and suffering, in a summary of an outstanding personality - Zeb un-Nisa Begum Sahiba. Daughters of the Padishah of the Mughal Empire Abu Zafar Muhiddin Muhammad Avrangzeba [11: 5]. She left her mark on history as a Persian-language poetess. Researchers of her biography and work are inclined to think that her fate was tragic , "Zebunniso's life was unsuccessful: she spent it alone, in captivity." [6:2]. Born into the family of one of the influential people of her time, she received a good upbringing and education, spoke several languages: Turkic, Persian, Arabic, Urdu. Studied literature, astronomy, philosophy. Contemporaries note her "calligraphy and outward beauty."

LEVEL OF STUDY OF THE SUBJECT

Tracing the origins and roots that influenced its formation. I would like to quote Academician V.V. Bartold, who noted: "Muslim culture reached a high degree of development long before the adoption of Christianity by the Russian people, and where the population in the era of its adoption of Islam already had a continuing





period of cultural life behind it." [2: 9]. In Western historiography and literature, Eastern women are associated as meek and completely dependent on the wife's husband, occupied only with household chores and the family hearth. The history and life of the heroine refutes this established opinion. The life and works of Zeb un-Nisso is an example for a million Eastern women who, under a distorted perception of the best ideas of Islam, without leaving the dogmatic reasoning and interpretation of Islamic culture, defined the role of a woman as secondary, as a servant of her husband-master.

An excellent education and upbringing, an understanding of the philosophy of life and an open expression of her thoughts that went against the strict, more orthodox Muslim lifestyle, led to the fact that, by order of her father, she was imprisoned in Salimgarh Fort, on the outskirts of Shahjahanabad, currently called Old Delhi. For more than 20 years she languished in these dungeons. Perhaps this circumstance was the impetus for the appearance of the pseudonym Makhfi, where there are many interpretations. Mahfi - hidden, perhaps it means hidden from human eyes. Another interpretation of Mahfi is hidden, maybe we are talking about the soul of the poetess. *Makhfi, pour out your longing in verse, but do not repent, be bold!*

No expiration of the decree for how long?

Staying behind the stone vaults was difficult and this was reflected in her poems. She literally moans from loneliness and impotence.

There is no end to this torment, and my weak spirit is defeated,

Trouble threatens me with arrows with all roads, with all sides.

Behind a stone groan, behind a sigh, a sigh - the troops that took you by surprise,

They attacked in the night, promise violence and full.

Burning candle fire plays with a night butterfly,

The soul has melted like wax, and, as it flows, it drips.

Oh sky, how light is in you, but you did not come to the rescue ...

For the last time I beg you: save Makhfi, you heard my groan.

One tormented by prayer, marked with one brand,

One is forever scorched by a stunning fire.

Before the gaze of my name, everything melts like smoke from a brazier,

And the sighted Makhfi looks at the sky with an unseeing pupil.

I am not free over myself, seizes passion,

Oh help me, friends, I'm losing power over my heart,

Nevertheless, the education and intellect made themselves felt, and this can be seen in other lines of the poetess.

Do not beat, heart, wait, you are in a dungeon, and not in your chest,





You will be left without strength, look like a cut bud of a rose.

If we touch on the environment that influenced the formation of the personality of Zeb un-Nisso, we should go back several centuries and remember Amir Timur, who “... was a remarkable genius, his stay on Earth had grandiose consequences, his complex and contradictory personality caused and causes general curiosity and has provided psychologists with much food for thought. [8:10] . History is created by the people, this is an indisputable truth that affects the entire extent of human civilization. But there is another truth, the role of personality in history. Amir Timur, the distant ancestor of our heroine, laid the foundation for the formation and revival of cultural life in Central Asia. [7:15] . Which had an impact on the entire world culture, and is still a vivid example for posterity. As Ruggero G. noted, “The combination of military activity with artistic patronage led to a great effect, thanks to which the fifteenth century became known as the era of the Timurid renaissance, equal in glory to the Italian Quattro centro.” [5: 27]. Here I would like to make a brief remark, rather, military patronage led to the development of artistic activity. After the era of the destructive invasion of the Mongols, a revival began in Central Asia, and this is the historical merit of Tamerlane, a man who united centuries, cultures, territories. His very life says that all the boundaries in this world are conditional. “The service of Amir Temur to the peoples of Europe and Asia is great. Having put an end to feudal fragmentation in Iran, Azerbaijan and Iraq, Temur restored the Great Silk Road that had existed since ancient times, connecting the peoples of Central and Central Asia with the peoples of the Mediterranean and Europe. Thanks to this, trade and cultural ties between the countries of these regions have been further developed. [13].

Born in one century, lived for almost a century, and died at the beginning of another century. Even the birth and death of one of the remarkable people of Central Asia indicates that the peoples of Central Asia are united by a common history, a culture that has no boundaries. Born in the ancient city of Kesh, which today is the territory of the Republic of Uzbekistan, he died in the town of Otrar, on the territory of the modern Republic of Kazakhstan. Born from two bloods, historians write about him as a Turkic-Mongolian leader, bearing the name "Sakhirkiran", figuratively happy. He lived a glorious life and left behind him great deeds and a great enlightened offspring - the Timurids. One of his heirs is an outstanding woman of her time - Zeb un-Nisa.

With howling ghazals, one of the types of oriental poetry, she wrote in Persian. Unfortunately, ignorance of the language in which she worked forced us to turn to the works of the wonderful translator Tatyana Valerievna Stersheva, who, under the pseudonym T. Streshneva, introduced the Russian-speaking audience to many works of Eastern authors.





The creations of Zeb un-Nis can be divided into several categories. One of them is love poetry. Written at the dawn of youth and a happy life. Comparing oriental literature, called a gazelle, we immediately identify them with animal gazelles - beautiful, flexible, graceful. The creations of our heroine are also graceful, scorched by the heat of unattained love.

*A swarm of thick black curls, your face hides from the looks ,
In my charred chest, you lit up a living fire.*

One of the forms of grace on earth is the knowledge of love. Unfortunately, she did not have a chance to feel earthly love. Researchers of Mahfi's biography, one of the versions of her imprisonment, consider love that her own father did not approve of and hid away from external eyes. There are many such stories in the history, still standing in the center of Baku, the capital of Azerbaijan, "Maiden Tower", in the city of Istanbul "Kyz Kulesi", which also have a context, about a jealous parent who hid his daughter.

*Your questioning gaze that leaves me unattended
Eyes that pierce and then withdraw like a bloodied sword.
You have been given power: your gaze ignited the wine,
He intoxicates me for a long time with his drunken dominance
You have sown the seeds of love in a heart burned to the bottom,
And the words glow hot, there are only two of them, just two.
Under the thickness of the ashes you will read - love is alive, love is alive,
Without the rose of your face, I can't bear to live an hour.
And when you open your mouth for timid phrases unbearable,
Passion, like Majnunom and Layla, commands me again.
Heaven and earth have no power to break its chains,
I taught the nightingale to fall in love with a rose.
I jokingly sent a moth
Look for yourself in the crimson fire.*

The dawn of life, the dawn of youth, Zebu n-Niso even has a work called "At the Dawn".
*A fading rose is more beautiful at dawn,
And the tired becomes vigorous, having drunk the cup at dawn.
O bud, open your eyes in a shivering rose,
This noisy garden is similar to our life at dawn.
The flame of young love in a girl's heart only flares up.
In your smile and eyes, love is burning - a sign - a flame.
Stay with me, look: and I am dressed in this flame.
For a moth, my palm is now a destructive fire.*





*Legalize the union of lovers: more sacred than a vow is a flame.
To be a salamander in the fire or a fish in the deep blue,
In love, I don't care, everywhere the source of light is pla,
Burn me, torment me, passion, mock me to your heart's content.
Oh, nightingale misfortune - and in the rose, at the hour of dawn, the flame.
Let a spear pierce the poor heart of your fire.*

Mahfi held back her water drink, but she swallowed the flame again. The ways of the Lord are inscrutable, what a pure perception of life, childishly naive and happy, and not expecting what fate is preparing ahead.

There is another version about the reason for the imprisonment of Zeb un-Niso. Researchers of her biography see this in her "impressive and meek nature" [1: 1], brought up on Islamic traditions. "The difference between the way Iranian women lived and the way of life of Turkic women was huge. The former had to endure all restrictions resulting from Muslim laws and customs; the latter were subject to the nomadic Turkic-Mongolian traditions. The first wore a veil, and in high society they were kept in harems; the second freely went about their business and did not hide their faces or hairstyles. [7: 253]. Two streams merged in the blood of our heroine, the reckless prowess of nomads, and the meek Muslim woman closed in herself and serving the faith.

*I only look so pale, my blood is redder than wine,
Nobody knows that she is ready to incinerate me.*

Imprisonment, which was a personal desire or the will of a jealous father, who ordered his daughter to live until the end of her days, in a "secluded district of the royal court", gave rise to a whole layer of bitter lines of oriental poetry.

*Fate gave me a heavy load, and I am bent like a slave,
And my sleep is heavy, my food is coarse, my clothes are mourning purple.*

While still surrounded by the imperial court, she saw lies and hypocrisy, admiration for those in power, full of "lawlessness and moral humiliation in a feudal society ." [6:2]. Her creative and vulnerable nature takes this injustice hard. But it is difficult to break out of this environment in her position, and this results in the response of the soul in her gazels.

*Stronger there are no palace walls, dumb witnesses of betrayal,
Human souls in captivity - do not open the deaf gate.*

*Among people I'm lonely, like Yakub's revelations,
In front of me is an impregnable wall of alienation.*

Years of imprisonment affected the lines spilled out of the soul, even after centuries one can trace human pain and suffering.





*They didn't give me wine to drink - they dissolved poison in my liver,
He burned my heart with fire - there is a gaping emptiness,
And the one who was poisoned by this potion, like me,
No persuasion will save you from trouble.*

*Life, mixing fire and tears, brought me an evil mixture,
And the desert hell of separation in my heart forever.*

During the period of long imprisonment, the lines of a mature, wiser person, who knew the frailty of this being, were born. Knowing that everything in this world is transient.

*Without depriving anyone, kravchiy, fill the spell,
Everything will pass: both the sober and the carousing at dawn will die.
Oh time, a long, difficult path - it is full of sorrow and adversity.
I am not pleased at all with the moon and the sunrise.*

*For a long time I am not afraid of death, I do not protest, I do not fight.
The turtle's house is a heavy burden, but it takes its shell.*

Biographers note that she inherited her literary gift from her father, who also had a "sharp intellect." Having learned the Koran in 3 years, at the age of seven she became a hafiz. This is the name of people who know the Koran by heart. Thoughts similar to those of J. Balasagyn about the interpretation of earthly and unearthly life can be traced in the poems of the poetess. And this is her strongest rebellion against religious dogmatism.

*Ignore those who promise an afterlife:
Join us now, righteous friends, in this intoxication.
Ignore the path to the Kaaba: holiness is in the heart.
Waste life, suffer! God is here.*

And in the heart of the poetess, locked in stone vaults, words of hope sound. These are the words of a strong extraordinary person, and this is the charm of her soul, expressed in the following lines.

*You, Makhfi, remain proud, how beautiful Leyli is,
Let your enemies powerlessly and dishonor and blaspheme you.
Mahfi, how long will you be in captivity of a pipe dream?
You crave the light, but, catch, the sun is unfavorable to you.
Listening to everything, do not be deaf, delving into, you comprehend the essence,
Be able to close your mouth, listen to good advice.
I will knock at the hour of dawn, just look and leave,
I will give my life for this: I will quietly get up and leave.*



Despite the circumstances where fate threw him, she is well aware of her origin, she is proud of the name that her parents called - Zeb-un-Nisa, which means - female adornment, female beauty.

I am a princess, but in poverty. What do I need in my own beauty?

My name is Zebunniso, the word inspires the world.

Centuries passed, and the name Zeb un-Niso, as she herself wrote, "inspires" the world, opens love in young hearts. The life and works of the "Persian-speaking" poetess is an example for many generations of women that even in the most difficult conditions of life, alone, in stone dungeons, she urges to believe in yourself and not lose hope. By the example of her life, she shows about injustice and tyranny in the society where she was born, and with all her essence she rejects this morality. One of the strongest views of the unbending princess is a rebellion against religious dogmatism. And a lesson for the generation of women of the 21st century.

CONCLUSION

Summing up, it should be said. The environment where he was born, lives, creates plays an important role in the formation of personality, maturity and wisdom of society. It was the era created by an extraordinary personality like Amir Timur and his descendants, the Timurids, that played a role in the revival of culture in Central Asia, which influenced the entire world civilization. And in this environment, the "beautiful beauty" and "female adornment" Zeb un-Niso was born and brought up.

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